

**CURSES, ANATHEMAS, MALEDICTIONS,
EXECRATIONS, & IMPRECATIONS: SINGING GOD’S
INSPIRED PSALMS WITH GRATITUDE IN OUR HEARTS
TO GOD!**

Genesis 3:13-19

REVIEW

- ✓ The curses of the Psalms are rooted in the curse of Genesis 3:14,15
- ✓ The Gospel isn’t only the promise of salvation; it is also a promise of curse (Gen.12:3)
- ✓ The imprecatory Psalms are in the context of God’s people being cursed and oppressed by their enemies, and the Psalmist is saying “God be faithful to your promise to curse those who curse me” (cf. Psalm 83:2-4; 109:3-5).
- ✓ The imprecatory Psalms are not personal vendettas (Prov.24:17)

I. CURSING GOD’S CURSES (Psalm 7; 35; 55; 59; 69; 79; 109; 137; cf. **Jer.11:18-20; 15:15-18; 17:18; 18:19-23; 20:11,12; Nehemiah 6:14; 13:29**)

- A. C.S. Lewis went so far as to deny the inspiration of Psalms like 137 and he called the war psalms “devilish,” “diabolical,” “terrible,” and “contemptible.”
- B. “The hatred is there - festering, gloating, undisguised - and also we should be wicked if we in any way condoned or approved it, or (worse still) used it to justify similar passions in ourselves” (Lewis, *Reflections on the Psalms* pp.20-33).

II. IMPRECATIONS/CURSES/PRAVERS FOR JUDGMENT ARE FOUND WITHIN SOME OF THE MOST “BELOVED” PSALMS (Psalm 1:5,6; 8:2; 42:9; 63:9,10; 104:35; 139:19-22; cf. Psalm 3:7; 5:10; 6:10; 7:14-16; 28:4-5; 31:17,18; 37:2,9,10,15,20,35,36; 40:14,15; 54:5; 55:9,15,23; 59:12,13; 63:9-11; 64:7-9; 71:13; 79:6,12; 139:19-22; 140:9,10)

III. “HISTORY DOESN’T REPEAT ITSELF, IT RHYMES”

- A. Marcion was a heretic who lived in the 1st and 2nd century.
- B. There are many similarities between Marcion and the church today!
 - ✓ The God of the OT is somehow different and less loving than in the NT
 - ✓ God is a God of love and not judgment
 - ✓ God doesn’t seek to be obeyed, only loved
 - ✓ Portions of Scripture that we find offensive may be eliminated

(OVER **Z**)

IV. SOME OF THE STRONGEST CURSES OF THE NT COME FROM THE LIPS OF JESUS (Matthew 11:21-24; Luke 19:44)

V. THE CURSES, ANATHEMAS, MALEDICTIONS, EXECRATIONS, AND IMPRECATIONS OF THE PSALMS ARE ALL THE MORE APPLICABLE TO US TODAY IN LIGHT OF THE BLOOD OF JESUS CHRIST BY WHICH HE INAUGURATED THE NEW COVENANT (Hebrews 10:26-31).

VI. THE IMPRECATORY PSALMS ARE MESSIANIC

- A. The Apostles understood the imprecatory Psalms as applying to Messiah (Psalm 69:20,21; 109:8 with Acts 1:20-22).
- B. The imprecatory Psalms teach us about God's holiness and hatred of sin. In some ways they provide a window, allowing us to peer into the suffering of Jesus Christ, to help us understand what it meant for Him to be bruised on the heal.
- C. Without a deep sense of the sinfulness of sin, we will never appreciate the glories of God's grace bestowed to us through the death of Jesus Christ (Gal.3:10,13,14).
- D. Jesus not only bore the sins of His people in His body on the tree and died, but He came forth victorious from the grave.

QUESTIONS FOR SABBATH DISCUSSION & MEDITATION:

Take what you have learned this morning and make it into a prayer for yourself, your family, the church and/or your nation. Remember that prayer consists in Adoration, Confession, Thanksgiving and Supplication (Feel free to use the outline for praying).

What are imprecatory Psalms? Can you give three examples of imprecatory Psalms?

Why do the Psalms contain so much enmity?

*Mark Twain said, "History doesn't repeat itself, it rhymes." How does history "rhyme" when it comes to churches **not** singing the imprecatory Psalms? How much of the world was affected by Marcion's heretical teaching?*

Explain how the curses for apostasy and unbelief are more severe today than they were before the cross.

How are the imprecatory Psalms messianic?

Where does the "true message of Easter" fit in with the imprecatory Psalms? (i.e. Explain why the imprecatory Psalms are essential to our understanding of the Gospel)

ILLUSTRATION

C.S. Lewis went so far as to deny the inspiration of Psalms like 137 and he called the war psalms “devilish,” “diabolical,” “terrible,” and “contemptible.” Lewis writes in his *Reflections on the Psalms*:

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